Mississippi

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MINUTES

OF THE

ssissippi Baptist Association,

ONVENED AT THE MEETING-HOUSE OF

Ebenezer Church,

MITE COUNTY—MISSISSIPPI STATE.

On the 19th October, 1822.

PRINTED BY

FIELDING BRADFORD,

St. Francisville.

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MINUTES, &c.

SATURDAY, October 19, 1822.

THE Association met according to appointment.

1st. Divine service was opened with singing and ayer, by Elder D. Cooper.

2d. The introductory sermon was delivered by El- r Samuel Marsh, from II. Matt. 1 & 2: "Now, when sus was born in Bethlehem of Judea, in the days Herod, the King, behold there came wise men from e East to Jerusalem, saying where is he that is born ng of the Jews? for we have seen i is star in the st, and are come to worship him.

3d. Prayer was made by Elder Marsh The letters m the Churches were read, and the names of the essengers enrolled.

4th. Elder D. Cooper was chosen Moderator, and der William Balfour, Clerk.

5th Letters from corresponding associations were d, and their Messengers invited to seats:—From Pearl River association, Elders D. Collins, George . King, and Shadrach King, by whom was received ackage of the minutes of said association. From Union association, Elders D. M'Call, and L. rborough, whose letter of correspondence will be eived simultaneously with its minutes.

A letter from the Louisiana association was receiv- but without a messenger.

Elders John Smith, and W. Irwin, being present, re invited to seats.

6th Elders Irion and Marsh, were appointed a mmittee to prepare a letter of correspondence to

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Pearl River, Union, Bigby, and Louisiana Associations.

7th. The Moderator and Clerk were appointed committee of arrangement; and Brethren Irion and Glass, a committee of finance.

8th. Brethren D. M'Call, D Cooper, and D. Collins, were appointed to preach on the Lord's day.

The Moderator prayed, and adjourned the association until Monday, 9 o'clock, A. M

The Lord's day, it is hoped, was a good day to many precious souls. The congregation was large, solemn and attentive—numbers appeared seriously affected The Brethren appointed to preach, it is believed, preached with the spirit and the understanding also; and from the favourable appearances there are reasons to believe that good was done in the name of the Lord Jesus.

MONDAY, October 21st, 1822.

Met according to adjournment—Prayer was made by the Moderator, and the Association proceeded to business

1st. The committee of Finance received the collections, audited the Treasurer's accounts, and reported a balance of $85 37 1-2 cents in the Treasury.

2d. *Resolved*, That D Cooper, S Marsh, and A. Irion, be a committee to prepare a Memorial to be laid before the next Legislature of this State, praying the repeal of such parts of a late law thereof, as deprives the African Churches, under the patronage of this Association, of their religious privileges; and that Elder S Marsh wait on the Legislature with said Memorial.

3d. In consequence of the severe indisposition

Brother Elliott Estes, this Association is deprived of a circular letter for this year—therefore,

Resolved, That the Constitution of this Association be reprinted in connexion with these minutes.

4th. Brethren Samuel Marsh, James a Ranaldson, William Balfour, Charles Felder, and D. Cooper, were appointed Messengers to the Missionary meeting to be holden at Zion-Hill-Meeting-House, Amite county, on the Friday before the first Sunday in July, 1823.

5th. Brethren Marsh and Cooper were appointed Messengers to the Pearl River Association; Felder and Mercer to the Union; Irion, Marsh and Irwin, to the Louisiana.

Ordered, That a letter of correspondence be sent to the Bigby Association.

6th. The letter of correspondence was presented, read, and approved; and Brother Marsh requested to transcribe copies of the same for the several Associations with which this Association corresponds.

7th. It is recommended to all the Churches within the jurisdiction of this Association, to use particular caution in their dealings with their ministers—in their exclusion from church priviliges, restoration to fellowship, and restoration to ministerial office; and that in all such cases ministerial helps be called for.

8th. It is recommended to all the Churches belonging to this Association, that they observe the *first day of January next*, as a day of Fasting and Prayer for the more general effusion of the Divine Spirit, and the universal spread of the Gospel of Christ.

9th. *Resolved*, That the following *Union Meetings* be attended to:—

At Sandy-Creek Meeting-House on the 5th Sunday in December, 1822.

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At Bethel Meeting-House on the 5th Sunday in March, 1823

At Hephziba Meeting House on the 5th Sunday in June, 1823

And at Shiloh Meeting-House on the 5th Sunday in August, 1823.

10th. In the death of Elder Howel Wall, this Association has to regret the loss of an highly esteemed Brother, whose moral deportment, whose goodness as a man, whose meekness of temper, and whose zeal and faithfulness as a Minister of Christ, commanded esteem and respect from his acquaintances, and endeared him to his Brethren.

11th. *Resolved*, That Brother David Cooper write the next circular letter.

Agreed that the next meeting of this Association be at Mar's Hill, begining the Saturday before the 3d Sunday in October, 1823.—That Brother E. Courtney deliver the introductory sermon; and in case of failure, Brother Felder.

12th. *Ordered*, That four hundred copies of these minutes be printed, with the Constitution of this Association annexed; and that D. Cooper superintend the printing and distributing the same.

The Moderator prayed, and adjourned the meeting.

D. COOPER, *Moderator.*
WM. BALFOUR, *Clerk.*

ARTICLES OF FAITH, RULES, &c.

OF THE

Mississippi Baptist Association.

PREAMBLE.

ARTICLES OF FAITH.

WE, the churches of Jesus Christ, who have been regularly baptised upon a profession of our faith, are convinced of the necessity of a combination of churches and of maintaining a correspondence, for the preserving a federal union amongst all the churches of the same faith and order.—We therefore, do agree to unite and form ourselves into an Association, upon the following principles, namely:

1. We believe in one only true and living God; and that there are a trinity of persons in the God Head, the Father, the Son, and the Holy Ghost; the same in essence, equal in power and glory.

2 We believe the scriptures, of the Old and New Testament, were given by inspiration of God; are of divine authority, and the only rule of faith and practice.

3. We believe in the fall of Adam; in the imputation of his sin to all his posterity. In the total depravity of human nature.—And in man's inability to restore himself to the favor of God.

4 We believe in the everlasting love of God to his people. In the eternal unconditional election of a definite number of the human family to grace and glory.

5 We believe that sinners are only justified in the sight of God, by the imputed righteousness of Jesus Christ; which is unto all, and upon all them that believe.

6. We believe all those who were chosen in Christ, before the foundation of the world; are in time effectually called, regenerated, converted, and sanctified; and are kept by the power of God, through faith unto salvation.

7. We believe there is *one* mediator between God and men, the man Christ Jesus, who by the satisfaction which he made to law and justice, "in becoming an offering for sin." hath, by his most precious blood, redeemed the elect, from under the curse of the law: that they might be holy and without blame, before him in love.

8. We believe good works are the fruits of faith, and follow after justification; are evidences of a gracious state.—And that it is the duty of all believers, to perform them from a principle of love.

9. We believe in the resurrection of the dead; and a general judgment, and that the happiness of the righteous, and the punishment of the wicked will be eternal.

ON GOSPEL ORDER.

1. We believe that the visible church of Jesus Christ, is a congregation of faithful persons, who have given themselves up to the Lord, and to one another, and have covenanted, to keep up a Godly discipline, agreeably to the rules of the gospel.

2. We believe that Jesus Christ is the head of the church, the only law giver—that the government is with the body "the Church," and is equally the right and privilege, of each member thereof.

3. We believe that baptism and the Lord's Supper are gospel ordinances, appointed by Jesus Christ, and are to be continued in the Church, until his second coming.

4 We believe baptism, by immersion, is the only scriptural mode, and that believers are the only proper subjects.

5. We believe that none but regular baptised church members, have a right to partake of the Lord's Supper.

6. We believe it to be the duty, and privileges, of all believers, to make a public profession of

their faith, to submit to baptism by immersion, and to give themselves members of the visible church.

7. We believe it to be the duty of every regular organized church, to expel from her communion, all disorderly members, who are immoral in their lives—or that hold doctrines contrary to the scriptures.

RULES OF DECORUM,

ADOPTED BY THE

Mississippi Baptist Association.

1. Those delegates who are regularly chosen by the churches in our union, shall compose the Association.

2 The delegates so chosen shall produce letters from their respective churches, certifying their appointment, together with their number in fellowship, those baptised, received by letter restored, dismissed, excommunicated and dead, since the last Association.

3. The delegates thus chosen, and convened, shall be denominated the Mississippi Baptist Association.

4. This Association shall have a Moderator and Clerk, who shall be chosen by the members present.

5. If new churches desire to be admitted into the union, they shall petition by letter, and delegates. If on examination found orthodox, and orderly, shall be received by the Association, and manifested by the Moderator, giving their delegates the right hand of fellowship.

6. No church in the union, shall have a right to more than two delegates. until she shall exceed one hundred members. Then she shall have a right to an additional delegate for every fifty.

7. Every query sent to the Association by any church in the union, shall be read, and put to vote by the Moderator, whether it shall be debated, and if there shall be a majority for it, shall be taken up and investigated. Provided always, that those be first considered, which affect the union of the churches.

8. Every motion made and seconded shall be taken up by the Association, except it be withdrawn by the person who made it.

9. Only one person shall speak at once, who shall rise from his seat and address the Moderator.

10. The person thus speaking, shall not be interrupted except he depart from the subject, break the rules of decorum, or cast reflections on a brother; in which cases he shall be immediately called to order by the Moderator.

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11. No person shall speak more than twice to the same subject without leave of the Association.

12. No brother shall be suffered to whisper or laugh during the conference—neither shall he absent himself without leave of the Moderator.

13. The Moderator shall have the liberty of speaking to any question that may be debated: "Provided the chair be previously filled;" and to have the privilege of voting, only when the Association are equally divided.

14. The names of the delegates shall be enrolled by the Clerk, and called over as often as the Association may deem expedient.

15. We think it absolutely necessary to have an Association Fund, for defraying the expences of the same—for the raising and supporting of which, we think it the duty of each church in the union to contribute such sums as they may deem proper and send by the hands of their delegates to the Association: and the money thus contributed by the churches, shall be deposited in the hands of a Treasurer, by the Association appointed; who shall be accountable to the Association, for all monies by him received, and paid out according to the direction of the same.

16. The minutes of the Association shall be read, (and corrected if necessary,) and signed by the Moderator and Clerk, before the Association rises.

17. These rules of decorum, and gospel order, may be altered, changed or amended, from time to time, or any part of them, when a majority of all the churches in the Association shall deem it necessary; but the articles of faith shall not be subject to any alteration, only as respects form.

THE POWERS OF THE ASSOCIATION.

1. It shall be the business of this Association, to provide for the general union of the churches.

2. To keep up a friendly correspondence, "when convenient," with those Associations of the same faith and order.

3. This Association shall have no power, to lord it over God's heritage, nor infringe upon any of the internal rights of the churches.

4. It shall be the duty of this Association to give the churches the best advice in their power in difficult matters.—To enquire into any difficulties which may exist between sister churches, and remove them if possible.

5. To admit any of the brethern in the ministry as assistants, but not to give them the privilege of voting.

6. This Association shall have power to withdraw from any church in the union, who may be unsound in principle, or immoral in practice, until reclaimed.

7. To appoint any person or persons, by and with their consent, to transact any business, which the Association may deem necessary.

8. The Association shall have power to adjourn to any time or place they may think most proper.

9. The Association shall be opened, and closed with prayer.

MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

CONVENED AT THE MEETING-HOUSE OF

MAES' HILL CHURCH,

STATE OF MISSISSIPPI, AMITE COUNTY;

On the 18th, 19th and 20th October, 1823.

PRINTED

AT THE EXPERIMENT OFFICE,

ST. FRANCISVILLE.

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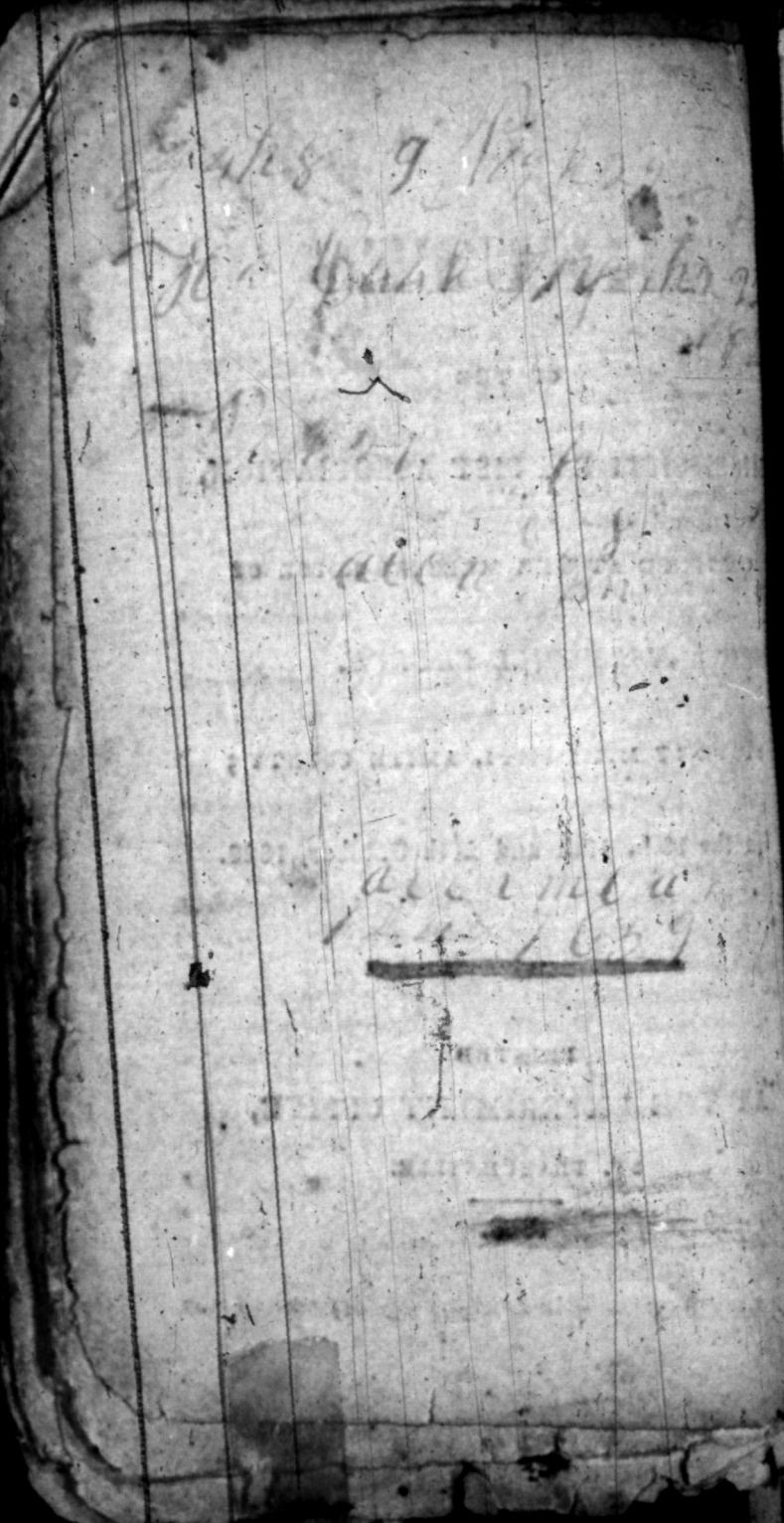

1823

MINUTES, &c.

SATURDAY, OCTOBER 18, 1823.

IN the absence of Elder Courtney, occasioned y sickness, at noon, brother Felder delivered the troductory sermon, from 1. Peter, 2 chap. 9 erse, "But ye are a chosen generation, a royal riesthood, an holy nation, a peculiar people; hat ye should show forth the praises of him, who ath called you out of darkness unto his marvelous light."—Elder Cooper made a few deductive bservations; and the Messengers convened for usiness.

Letters from fifteen Churches were read, their Delegates enrolled, D. Cooper chosen Moderator, nd E. Estes, Clerk.

The Association was truly happy in the visit f Elders, D. Collins and S. King, Messengers rom the Pearl River Baptist Association, ; bearng a letter of correspondence, and thirty copies of heir latest Minutes. A similar complacency was elt, in a Corresponding Letter from the Union Baptist Association, presented by their Messengers, J. Birch and Nat. Perkins. The visiting brethren in the Ministry, S. Coker and E. Andrews, were cordially invited to sit and confer with us.

Elder Cooper read the Circular Letter, prepared at the request of this body; which was submitted to the committee of arrangement, D Collins, D. Cooper, E. Estes, G. A. Irion and . Marsh, to inspect, and report on Monday morning.

Agreed, unanimously, that we correspond with

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the following Associations; viz. with the Pearl River, by delegates D. Cooper, S. Marsh, C. Felder, and G. A. Irion; with the Union, by delegates E. Estes, G. A. Irion, C. Felder and A. Mercer; and the Louisiana, by E. Estes and E. Andrews: the delegates being desired to write letters, agreeable to their respective appointments, before the close of this meeting.

Agreed, by general vote, that Elders, D. Cooper, D. Collins and S. King, preach to-morrow, (Lord's day) and that divine service commence at half past ten o'clock. Elder Marsh prayed, and the Association adjourned to Monday morning, 10 o'clock.

LORD'S DAY, OCTOBER 19.

The assembly was unusually numerous, remarkaby attentive, and many we trust, the happy recipients of the word of life. Elder King preached from Heb. vi. 17 18. Elder Cooper, from Matt. 21. Elder Collins, from Mark xvi. 15 16.—The public worship of this bright day terminated with prayer and exhortation by Elder Marsh.—May poor sinners receive the gospel preached unto them, and be made meet to be partakers of the inheritance of the saints in light!

MONDAY OCTOBER 20.

Met according to adjournment. After divine worship, conducted by the Moderator, a door was opened for the admission of newly constituted Churches;—but no application being made, the committee reported their ready approbation of the Circular, together with the business of the day

Ordered, therefore. that the circular, furnished by Elder Cooper, be printed with the proceedings of this meeting.

Query, from New Providence—"Would it not be more consistent with Gospel Order, to have our Letters of Dismission so worded, as to leave dismissed members at liberty, either to hold their letters, or to join some other church of the same faith and order?" Answer—This Association think it unnecessary to make any alteration in the present mode of dismissing church members; but are of the opinion, that a member, holding a letter of dismission, within the bounds of a church, of the same faith and order, shall after a reasonable length of time, be considered in disorder, and accountable to the church from which he is dismissed.

Resolved, unanimously, that we concur with the Pearl River and Union Associations, in appointing faithful brethren to assist in forming a institution, for the more systematic and efficient appropriation of our talents, in the great concerns religion; and that D. Cooper, E. Estes, J. A. Ison, J. Smith, E. Courtney, S. Marsh & C. Felder, our delegates, to meet those of the other associations, at Boguechitto Church, Pike County, on Saturday before the third Lord's day in February, 1824.

Agreed, that this association recommend and observe a Yearly Meeting, of three days, or more, beginning on Friday before the first Lord's day in July next, at the Meeting-House of Percy's Creek Church.

This Association, in unison with others, recommend to the churches, the first day of January

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next, to be observed, at their respective places of worship, with fasting and prayer, in behalf of poor sinners, and for the general prosperity of the ransomed of the Lord.

On receiving a petition from a few members at Tanchipaho, desiring the freedom of joining some effective church, in their vicinity; Resolved that we freely acquiesce in that alternative.

Agreed, That Elder J. Smith be requested to write our next Circular Address; and that the subject be "the high responsibility and criminality of those who do not contribute, according to their circumstances, to the cause of religion in general."

Agreed, that our next Association be held at New Providence Church, Amite county, beginning on Saturday before the second Sabbath in October, 1824: that Elder G. A. Irion preach the introductory sermon, and, in case of failure, Elder J. Smith.

Ordered, That five hundred copies of the minutes be printed and distributed, under the superintendance of the clerk; that he draw on the Treasurer for that expense, and receive fifteen dollars for his services.—The amount remaining in the Treasurer's hands, after the annual settlement, was eighty-three dollars four and a quarter cents.

The duties of the meeting being accomplished, the moderator made a serious, affectionate address, prayed to the Great Head of the Church, and pronounced the Apostolic benediction.

D. COOPER, *Moderator.*

E. ESTES, *Clerk.*

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STATE OF THE CHURCHES.

The names of Ordained Ministers, in small capitals. Churches, without representation, are marked with an asterisk *

CHURCHES	MESSENGERS	Baptized.	Rec'd by letter	Restored.	Dismissed.	Excluded	Deceased.	Total Number.	Contributions.
New Hope,	JOSEPH SLOCUM, John Irwin,	1	-	-	9	1	4	19	$2 75
Bethel,	GEORGE A. IRION, John Hubbard,	6	4	-	1	..	2	44	5 00
New Providence,	SAMUEL MARSH, William Longmire,	2	1	-	1	1	1	57	5 00
Zion Hill,	JAMES CAIN, Charles Rhodes,	2	2	1	6	1	..	48	3 38
Shiloh,	D. COOPER, Charles Edwards,	1	1	-	1	2	1	27	5 00
East Fork,	CHARLES FELDER, John Wilson,	2	5	-	..	1	3	25	4 00
Percy's Creek,	Gab. Sojourner, William Brian,	1	5	-	1	2	..	21	4 37
Hephzibah,	Lewis Yarborough, Martin Naul,	1	-	1	1	..	..	57	5 18
Jerusalem,	John Edy, Wilson Clark,	8	1	1	..	..	..	24	4 00
Mars' Hill,	Moses Clark, WILLIAM BALFOUR,	3	-	2	5	..	1	20	3 38
Sharon,	J. Nighton,	-	2	-	1	3	2	45	1 00
New Orleans,*	- - - -	-	-	-	..	..	..	..	
St. Francisville,	E. ESTES, ASA MERCER,	3	1	-	..	..	..	22	4 00
Mount Zion,	Thomas Swearingen, James M. Mumford,	-	1	-	..	..	..	36	3 00
Ebenezer,	- - - -	-	-	-	..	..	..	..	
Pinckneyville*		1	2	..	2	..	..	36	4 00
							2	14	1 00
		29	26	5	27	12	18	495	55 06

Expense of Printing, Folding and Stitching 500 copies—Forty Dollars.

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CIRCULAR.

Ministers and Messengers of the Mississippi Baptist Association; to the Churches whom they represent—may Grace, Mercy, and Peace be multiplied, through our Lord Jesus Christ.

BELOVED BRETHREN—

IT has long been the practice of this Asso-ion, to address the churches through the me-n of a circular. But we are not without our s, that in too many instances, it has been a e form, without any practical benefit.—That communications are but superficially read, and own by as a common newspaper; the means of ruction neglected, the churches unimpressed, unedified. Nevertheless, we still feel it our y, while in this tabernacle, to stir up your ds by way of remembrance; and to impart unto some spiritual gift, that you may grow in ce and in the knowledge of God, and his be-d Son, our blessed SAVIOUR—and that you may found faithful, useful, and worthy members of church.

We purpose in this letter to call to your re-lection, and to impress upon your minds a few gs; (not because you do not know them, but ause you do know them) things which concern Glory of God, the happiness of man, the pros-ity of the church, the increase and extension of

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the kingdom of Christ. At the present per
the churches appear to be in a lukewarm sta
the additions are small—but few enquiring
way to Zion, or crying "men and brethren w
shall we do to be saved"—but few like Eli
zealous for the Lord of Hosts—or like the faith
Prophets of old, weep between the porch and
altar, and are grieved for the afflictions of Jos
Dear Brethren, have you fallen into a state of c
nal security? A state of moral insensibility,
almost forgotten that you were purged from y
old sins?—The time is now come; it is
time to awake out of sleep—remember that
are not your own; you have been bought with
precious Blood of the Son of GOD. It is there
your duty to glorify God, in your bodies and
rits, which are his. In the language of the Sp
unto the churches, we call upon as many as
sinned, and wickedly departed from the liv
God, to *repent* and do their first works. Rep
tance implies a Godly sorrow for sin, a brok
heart, a contrite spirit—a forsaking of the evil
your doings, and turning unto God with full p
pose of heart. This is not only absolutely nec
sary, but entirely reasonable. Let the wick
forsake his ways, and the unrighteous man
thoughts—and let him return unto the Lord
will have mercy upon him; and to our God,
he will abundantly pardon. But if you refuse
return, and continue to rebel against the Lord,
shall surely die; and God will remove the can
stick out of his place. Brethren, we would
impress upon your minds the necessity and imp
tance of constant and fervent *prayer* to God—

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uld always pray and never faint—pray without asing. We exhort you by the coming of the rd Jesus, that you be much engaged in the exer- e of this duty—and to esteem it one of your eatest privileges, that you are permitted to ke known your requests unto God by prayer d supplication. You are invited to come boldly a throne of grace, that you may obtain mercy ; u are needy creatures—your wants are many, d the objects for which it is your duty to pray e numerous. Bring them all with you to the rone of mercy, in the name of the blessed Jesus, d in the exercise of a living faith—in his name u will be heard and receive the blessing of life d peace. By faith and prayer you can do things—all things are possible to them that be- ve. With an humble and firm reliance on God; u will obtain a complete victury over all your emies, and come off more than conquerors.— rayer is a weapon proper for all christians ; and be used upon all occasions—for "Satan trem- es when he sees the weakest Saint upon his nees." Let your supplications like holy incense scend up before God in behalf of all men—for the inisters of God, whether of church or of state— r all the faithful in Christ Jesus—for poor care- ss sinners, for your wicked and malicious ene- ies—for the universal spead of the Gospel of hrist—for the destruction of the kingdom of arkness—the fulness of the Gentiles—the gather- g in of the Jews, and for the peace and glory of ion. These are some of the objects for which ou should pray in faith ; and in which all should rvently engage. There is not a member belong-

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ing to Christ's Kingdom who is authorised to be idle—all have something to do, and all may be useful—let none say, *I am a dead tree.* Those members, which appear most feeble are all necessary; for we are many members, but one body in Christ. Let every member therefore exercise himself according to the degree of faith which he has received, and endeavor to fill that place in the house of God for which he was designed by the Head of the Church. It is required in stewardship that a man be found faithful—the Ministers of Christ must be faithful as those who have to give an account unto God It is their duty to give themselves to the ministry of the word and prayer—to be instant in season, out of season, to reprove, rebuke, and exhort with all long suffering and doctrine; and to watch over the people of their charge with unwearied deligence. And let it be remembered that they who labour in word and doctrine are to be esteemed very highly, and to be accounted worthy of double honour. And that it is the duty of those who are taught in the word, to communicate unto him who teacheth in all good things—for so hath God ordained, that those who preach the gospel should live of the gospel; because it is an unreasonable thing, that any man should go a warfare at his own charges; or should feed a flock and not eat of the milk of the flock. Therefore, we are bound to believe that it is the duty of every member of the church to honour God with his substance, and to contribute liberally for the support and spread of the gospel, as God has prospered him in the world; according to what he hath, and not according to what he hath, not.

Beloved Brethren, you have long prayed for the destruction of the Man of Sin, the downfall of Antichrist, the overthrow of the Beast and the false Prophets, that the kingdom of Christ might come with power, and that the whole earth might be filled with the knowledge of the Lord. The prayers of the righteous shall prevail; for God will hear and answer his elect who cry unto him day and night. God is moving on in majesty, power and glory, bringing about his own purposes, according to the council of his own will. May none of us be found opposing that which we have so long desired, and for which we have most fervently prayed. Neither let us oppose the means which God has appointed to accomplish and bring about his most holy purposes of judgment and of mercy. The means which God has used, is now using, and will continue to use; are Bible Societies, Education Societies, Missionary Establishments, and Missionary Labours. In these we see men qualified to print, circulate, and spread abroad the word of God—to preach and explain the Holy Scriptures, by which knowledge shall increase, and many shall be purified and made white. We know that the Lord God omnipotent reigneth; that his council shall stand, and he will do all his pleasure. Hence we conclude, that the time can not be very distant, when the whole earth shall be filled with divine knowledge, and all shall know the Lord from the least to the greatest.—In this glorious work which involves the happiness of man, the glory of God, and the increase of the Redeemer's Kingdom; all may have the honor of sharing a part—if not by proclaiming the word of

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life to a dying world, they may by their prayers and contributions, become workers together with God, and be the honoured instruments of building up the church, and of sending the gospel to those who sit in the regions of the shadow of death.

Dear Brethren, we shall close this address by recommending to your serious consideration and strict observance, the *discipline* of the gospel; which we fear has been too much neglected. This is a subject of great importance. Nothing in our opinion has a more direct tendency to promote the cause of piety, the health and prosperity of the church, than a Godly discipline. And here it will be proper to remark; that it is the duty of each member to begin the work of reform with himself. To bring himself under that discipline which he intends to inforce upon others. Let each one examine himself and endeavor to correct the errors of his own heart and life; let him pull the beam out of his own eye, that he may see clearly how to pluck the mote out of his brother's eye.

The discipline of the gospel ought to be used with faithfulness, prudence, and moderation; If you see your brother sin, it is your duty to tell him his fault, and to pray for him that he may be healed. We recommend that you always begin the work of reformation with fervent prayer to God in behalf of the offender, and for a blessing on your labours;—then go and tell him his faults between thee and him alone—were this rule strictly attended to in the bowels of Jesus Christ, which is the spirit of the gospel, you would scarcely ever fail of success in reclaiming the offender; which indeed would be a source of much joy to yourself

and to the church, also, to the angels of God in Heaven ; who rejoice more over one sinner that repenteth, than over ninety and nine just persons who need no repentance. As holiness becometh the house of God forever ; you must purge out the old leaven that you may be a new lump ; achan, the Babylonish garment must be removed out of the camp.

The discipline of the gospel is intended by our Lord to answer many important purposes ; viz, to reclaim offenders by bringing them to repentance ; to remove ungodly members out of the church, who are only a reproach to religion—to purge and purify the church from all errors, so that her light may shine, and she be found without spot and blameless, &c.

You are commanded therefore, to withdraw from every brother that walketh disorderly ; to have no fellowship with the unfruitful works of darkness ; but rather to reprove them. To keep disorderly members in the church month after month, contrary to the spirit of the gospel, is an injury to the offender, a reproach to the church, and a dishonor to Christ her head. And now brethren we commend you to God and the Word of his Grace, which is able to build you up in the knowledge and faith of our Lord Jesus Christ ; May yon live in love, and keep the unity of the spirit in the bonds of peace. Touch not, taste not, handle not the unclean thing ; keep yourselves unspotted from the word, that you may be the sons of God without rebuke ; and be found worthy to stand before the Son of Man when he shall come to judge the world in righteousness.

PRINTED BY BAKER & HUGHES.

1824.

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Parker

Elizabeth Parker

PRINTED BY BAKER & HO

1824.

18

MINUTES

OF THE

1824

Mississippi Baptist Association,

CONVENED AT

NEW PROVIDENCE CHURCH,

AMITE COUNTY, MISS.

On the 9th, 10th, and 11th October, 1824.

1824

NATCHEZ:

PRINTED BY BAKER & HUGHES.

1824.

Franklin Co.

CHURCHES.	MESSENGERS.	Baptized,	Rec. by letter,	Restored,	Dismissed,	Excluded,	Dead,	Total.	Contribution.	
New-Hope,	*Joseph Slocumb,** John Erwin,	1	2		1		1	24	2	
Bethel,	*George A. Irion,*	5	13	1	1	2		48	5	
New-Providence,	*Samuel Marsh,* Moses Robinson,	1		1	9	2	1	46	5	
Zion Hill,	Charles Rhodes, Kenchin Webb,	1	2	4	3	1		54	2	62½
Shiloh,	*David Cooper,* Jeremiah Walker	6	4					38	5	
East Fork,	*Charles Felder,* John C. Wilson,	1						26	3	
Percy's Creek,	C. C. Barkley, S. Young,	2	2				3	16	2	68
Hephzibah,	*E. Courtney,* D. Phelps,	4	2				3	50	5	75
Jerusalem,	J. Swearingen, J. Edy,	6	1			1		30	4	
Mars' Hill,	J. Young, Mathew Turner,	2	1		1			22	3	25
Sharon,	*W. Balfour,* J. Nighton,	15	1					61	2	
St. Francisville,	*E. Estes,*		1							
Mount Zion,	*A. S. Mercer,* T. Swearingen,	1	1	1		1	2	20	4	
Ebenezer,	J. M. Mumford,					1		36	5	25
Pinckneyville,	W. Lawson,							33	4	
Galilee,	D. Thompson J. Birmingham,						2	12	1	
Sandy Creek,	R. M. Green, A. Holmes,							13	1	50
	Total,							22	3	
		45	30	7	15	8	12	551	59	81

* Ordained Ministers in Italics.

	Excluded.	Dead.	Total.	Contribution.	
		1	24	2	
			48	5	
	2	2	46	5	
		1	54	2	62½
			38	5	
			26	3	
		3	16	2	68
		3	50	5	75
	1		30	4	
			22	3	25
			61	2	
		2	20	4	
	1		36	5	25
	1		33	4	
		2	12	1	
			13	1	50
			22	3	
	8	12	551	59	

MINUTES, &C.

October 9th, 1824.

At noon, *Elder Irion*, pursuant to appointment, preached the introductory sermon from John the xvii chap. and 10 verse: "And all mine are thine, and thine are mine; and I am glorified in them."

The Association then convened; the letters from the Churches were read, their delegates enrolled—Brother D. Cooper was chosen Moderator, and brother *E. Estes*, Clerk.

Petitionary letters from the newly constituted Churches, Galilee and Sandy Creek, were presented; upon which they were cordially received as members of this body.

Brethren D. Collins and S. Coker, delegates from the Pearl River Association, and John Richards and H. Alfred, delegates from the Union Association, were affectionately invited to co-operate in the concerns of the meeting; the two latter bearing thirty copies of their Minutes.

The circular letter, furnished by brother E. Andrews, was read and submitted to the committee of arrangement. D. Cooper, E. Courtney and E. Estes, to sit to night, and report on Monday morning.

Our delegates, appointed to meet the Pearl River Association the next year, are brethren E. Courtney and E. Estes—brethren D. Cooper, S. Marsh and W. Balfour, to visit the Union Association. The corresponding letter being printed with our minutes.

Brethren D. Cooper, D. Collins and E. Courtney, were appointed to preach on the Lord's Day—public worship to commence at ten o'clock.—Brother Collins prayed, and the Association adjourned until Monday nine o'clock.

Lord's Day, October 10.

In consequence of the incessant rain, but a small congregation assembled: brother Collins, however, preached from Isaiah xlvi, 10,—brother Cooper from I. Tim. iii, 15, and brother Courtney, from Mark xvi, 15.—Concluding prayer, by brother Courtney.

Monday, October 11.

Met at half past nine o'clock: prayer was offered by the moderator, and the Association proceeded to business. The committee signified their approval of the circular; it was then adopted, and the committee discharged.

Agreed, that our delegates, to the next meeting of the State Convention, be D. Cooper, E. Courtney, E. Estes, S. Marsh, G. A. Irion, C. Felder, and W. Balfour; and, that this Association loan the convention all their unappropriated funds for the promotion of Domestic Missions.

Resolved, That the ministers, to preach on the Lord's day of our annual session, be chosen, in future, by a committee of three, nominated by the moderator, one of whom shall be a member of the church where the Association may convene.

Agreed, that there be a semi-annual meeting at Jerusalem Church, Amite county, to commence on Friday, before the fourth Lord's day in June, and one at Sandy Creek Church, Adams county, commencing on Friday, before the fifth Sabbath in May, next.

We have to lament the death of our beloved brother, Elder John Smith, who departed this life since our last annual meeting. His zeal in the cause of his Master was great—his loss is very sensibly felt amongst the churches who enjoyed the benefit of his pious labours. But we hope that our loss was his gain, and that he has received the Crown of Righteousness which was laid up in heaven for him. This ought to admonish us, that here we have no continuing city, and calls for our most fervent prayers, that God would send forth more labourers into his vine-yard.

Resolved, That this Association procure 100 copies of Merrill's Sermons, recently published by the Union Association, and request brother Cooper to distribute them among the churches, as may appear most proper. Payment to be made out of the funds in hand.

Resolved, That this Association declare Robert Smith, formerly known as a preacher connected with this body, duly excommunicated, although he may exhibitd a letter of commendation, previously granted.

Agreed, that brother Estes be requested to write our next circular letter.

Agreed, that our next association be held at Shiloh Church, Wilkinson county, commencing on Saturday, before the third Lord's day, in October, 1825: that brother Estes preach the introductory sermon, and in case of failure, brother [illegible]four.

Ordered, That 500 copies of these Minutes be printed, with the Circular, and distributed under the superintendence of brother Cooper.

After a settlement with the Treasurer, the funds of the Association amounted to $82 33 1-2.

In conclusion of the meeting, the Moderator delivered a very discriminating and appropriate Address, and after prayer, by elder Marsh, commended the congregation to God, and the word of his grace.

E. Estes, Clerk. D. COOPER, Moderator.

THE Mississippi Baptist Association, to the Churches which they represent, sendeth Christian Salutation:—

Dearly beloved Brethren,

The return of our Anniversary calls on us for our usual Pastoral Circular:

The subject on which we have thought proper to address you, at this time, is one we approach with reluctance, and one our feelings would induce us to pass in silence, were we not assured, that the present exigencies of the Church, and the signs of the times, render such a silence criminal.—We are not insensible that we subject ourselves to the imputation of selfish views, when we attempt to urge "The high responsibility and criminality of those, who do not contribute, according to their circumstances, to the cause of religion in general. But where the honour of God, and of the Redeemer's Kingdom are concerned, we wish, by divine assistance, to go forward where duty calls, and leave it to the decisions of the "LAST DAY" to vindicate the purity of our motives. Bear with us, then, brethren, if we use great plainness of speech, on a subject which so deeply involves the interest of Zion, and your own spiritual welfare. Duty here, as upon other subjects, is to be learned from the sacred scriptures. When we would read them, then, in order to learn our duty and to see the criminality of neglecting it, we should endeavour to contemplate them in the light, that a realizing

view of eternity reflects upon them. They should be examined with an earnest desire to know what duties they enjoin, and with a fixed purpose in the strength of God, to obey what they command.

But here a melancholy indifference pervades the minds of men, even of those who profess to be christians. How seldom, indeed, are the scriptures of truth examined with that profound reverence, that deep solicitude of heart to which a message from God—a volume furnishing all our instructions for life and immortality, and pointing out the only hold of mortals, to an eternal and glorious inheritance beyond the grave, demands.—When we attempt, then, to contemplate duty, as it is taught in that Holy Message, let us attempt to realize that God himself speaks; and if we would estimate the criminality of neglecting it, let us do it under an entire recollection, that he has appointed a day in which we shall be judged—irrevocably judged, according to the deeds done in the body, out of that same volume we now esteem so lightly. For, while this deplorable state of moral feeling, or rather this entire want of it prevails, the calls to duty will be made with little effect, and the great criminality of neglecting it will be urged to no purpose. Man is placed in this state of existence for some wise and useful end: That end, both reason and revelation tell us is the perfection of our moral nature, and for its attainment, the latter furnishes us the necessary means and instruction. If then, the attainment of moral perfection, that is, a life, of devoted piety and holiness be the end of our existence here, reason at once suggests that it is not only our duty to attend on the means that conduce to that end, in ourselves and others; but, as far as we have the power to procure and support those means, and that we are highly criminal when we neglect to do so. Here, too, the scriptures concur with reason, in teaching our duty, when we are commanded by every means to "grow in grace and the knowledge of the truth." One of the means, and a most important one of this growth in divine knowledge and holiness of life, is the gospel ministry. Here, too, duty is written in terms so plain, as not to be mistaken by honest minds—1 Cor. ix, 7, 11. The minister of Christ has a work of infinite value committed to his trust; a work which he cannot neglect without wounding his own soul and dishonouring the cause of his Divine Master. To this work he feels it his duty entirely to devote himself. This he is unable to do, however, unless his labours are reciprocated by those to whom he ministers. Ministers are earthen vessels, to which this treasure is committed—men of like passions as others—formed of the same clay—fed with the same aliment—clothed with the same raiment as others: and this clay must be nourished, this food provided, this raiment furnished to them, as to other men. The apostles and early ministers thought it not good for them to leave the word of God to serve tables; and so, in the present day, when the minister of the word is compelled to abandon the holy calling, six days in the week, for the sustenance of the body, and to procure himself the means of travelling and preaching on the seventh, the church must be neglected, and languish in consequence. He has had no time, during the fatigues of the week, for study, for pious contemplation or retired communion with his God: his mind is unfurnished to convey instruction; his heart cold and languid, he cannot arouse his sleepy audience by feeling and pathetic exhortation, for he cannot feel—discouraged in spirit, he cannot strengthen the week hands and confirm the feeble knees of his brethren, for he needs the same kind offices.

Under circumstances like these, spiritual religion declines in his own heart and in the hearts of those who attend his ministry, through their neglect to afford him that encouragement he needs. But you reply, perhaps,

"The work is the Lord's, and he will carry it on." And so he will carry on his work, *even here*. These woods and waters shall witness the display of his gracious power in the conversion of souls, and echo the songs of the redeemed. This wilderness shall blossom; but it may not be till you shall have mingled with the dust, and the curses of your ungodly sons may have followed you, that you gave them no better example, no stronger evidence of your attachment to the Redeemer's cause, by procuring for them the instruction of his ministers and teaching them to reverence his sabbaths; or till some one of them, more thoughtful and serious, shall reflect, how much the pelf withholden from the service of God was the object of your worship, and shall restore it to its legitimate owner, that he may avert the curse of idolatry from his own soul. Remember that God has no less ordained the means of accomplishing, than the end to be accomplished. The gold and the silver are his; he has committed them to your care, to be used at his direction; and if you do not faithfully discharge the trust committed to you, he may say to you, "give account of thy stewardship, for thou mayest no longer be steward." It is not our wish, brethren, by remarks like these, to exalt ourselves as men: in this relation we are equally sinners as others, and need the same sanctifying grace to fit us for the kingdom of God. But it is our wish to impress your minds with the important truth, that "it hath pleased God, by the foolishness of preaching, to save those that believe, and that the faithful labours of every pious minister will prove a savor of life or death to those who hear him. We wish also, to remind you in the fear of God, that while a woe is denounced on the minister who does the work of the Lord unfaithfully, so, if the gospel be hindered through your neglect to encourage and assist those to whom the dispensation of it is committed, you have no possible means of escaping the doom awarded to that unjust servant, who hid his Lord's money instead of putting it at usury. But in addition to the support of the public ministry, every man, and especially every one who calls himself a deciple of Christ, has important duties to perform towards those committed to his charge, or with whom he associates. Parents have it in their power to do much for the cause of religion, by early impressions made on the minds of their children. God in his providence speaks to every parent, "take this child and bring it up for me." When we look around us and see the woful deficiency of able ministers and defenders of the pure faith of the gospel, we are loudly called to this important duty. Perhaps some of our sons may be raised to the important station of pastors in our churches, or to stand as the pillars of their support. Instruction is the means God usually employs in operating on the heart, whether of childhood or riper age; and we must be highly criminal if we neglect this means, where it is committed to us. Let us, then, as a powerful means of supporting the gospel, early impress on the minds of our children, the sublime doctrines, precepts and evidences of christianity; let us early and habitually lead them to the sanctuary and the altar; let us endeavour, by divine assistance, to form their earliest feelings to piety and devotion. Recollecting the awful truth, that if their souls perish through our neglect, their blood will be required at our hands.

We have also, still other duties to perform for the advancement of religion, which relate more peculiarly to the ministry. Our ministry are few and feeble. The means, then, must be provided for educating men among us, as God may raise them up to the great work, or else of enabling them to come to us from other regions. We need, in this part of the vineyard, an increase of well informed ministers, if we would see the walls of Jerusalem built up. God forbid that we should detract form the honour of those uneducated fathers and brethren, who have shown as stars of the

first brilliancy in the christian hemisphere, and have turned many to righteousness. No, we venerate their piety; we rejoice in their success, and would emulate their zeal. But the present is a time that calls for men of other qualifications joined with theirs. In the age that has gone by, the chief duty of the gospel minister was to arouse the careless, and call sinners to repentance. Now he has an additional labour to perform. He has now to meet, not a sleeping, but an active, an insidious foe. Infidelity entrenched behind an array of science, has, of late, assailed the church in every form, and by every manner of attack. Such a foe is likely to be met successfully, only by the weapons of sanctified science, wielded by the servants of God. It is true, he may sometimes confound the haughtiness of lettered infidelity, by the feeblest means; but this is not his ordinary mode of operation. The age of miracles is past. Means are now required in some measure proportioned to the work to be performed. We need men trained,

"By every rule of Heavenly discipline,"

to the sacred warfare. Men who are thoroughly armed and able to carry the assault to the very gate of the enemy, to storm his garrison and drive him from his last entrenchment. But where are these men to be found? Are we to sit down in careless unconcern and wait the Lord's time? And do we thus act in our worldly concerns? We have equally a duty to perform in both, and the criminality of neglecting either, must be proportioned to its importance.

There is still another duty to which we desire to direct your attention—indeed, we might say many; but some which lie less within our own immediate sphere, the destitute and inactive state of our churches, induces us to pass almost unnoticed, at the present moment; although we hope the time is not far distant when christians, even here, will awake from their slumbers and join their more enterprizing brethren in their grand schemes for evangelizing the world. But pure religion must be revived in our own hearts before we shall enter into efforts, like these, with the spirit they demand. It is then, to the duty of christian sympathy with your ministers, we would direct your attention. You can do much in this way to relieve their burdens and give success to their labours. They need your sympathy, your prayers, your counsel, your encouragement. Let your seat be always filled in the house of God, and especially at the meetings of the church. Stand by your minister in every trouble and bear him on your bosom in every approach to the throne of grace. Thus secured in the affection of his people and encouraged by their prayers, he preaches with confidence of success—your own souls are fed, and the church revived.

The general indifference that prevails, to such an alarming degree, on religious subjects and duties, arises from an entirely wrong estimate of the soul, and of all that concerns it. The soul is the man. It is this, and this alone, that gives importance or interest to his existence. This is a proposition often acknowledged: it is acknowledged, however, not as a practical truth, but as a merely speculative opinion, that has no influence whatever in governing the life. Indeed, the majority of mankind, and a fearful proportion of those who profess to be christians, seem in all their conduct, to reverse the proposition and then to give it the entire government of their actions.

The language of their deportment is, "every thing else must be well attended to first—a good prospect for comfort and ease in life must be secured—a good reputation must be established—a rising family must be provided for, and then—yes, then, if there be a little time left for the concerns of my soul, and a few mites for the treasury of the Lord, these things must

not be neglected. But were the worth of the soul and its spiritual interests really felt, as the awful retributions of eternity will reveal them to every individual, no such delaying of its great concerns, no indifference to its future state could exist for a moment. No, so far from it, every bosom would heave with solicitude, and every voice demand the *word of life*. Yet notwithstanding, the indifference which is so criminally manifest among us, there are those who feel and act. Much is doing at the present day.—Great efforts are making for the spread of the gospel, and every effort seems to meet the most ample encouragement. The world appears to be bursting those fetters of inaction and sloth, which have bound it since the fervour of the Reformation subsided. Christians of every Protestant denomination seem united in the assurance, that "the time is fully come when the Lord's house should be builded." Indeed, we live in an age when any approach to indifference can be viewed in no other light than criminal.—Christians of our own communion, in our own country—yes, in almost every section of our widely extended Territory, except in this, are awake to the eternal interests of their fellow men. And brethren, shall not we awake, or will we sleep on till the trumpet of the Arch-angel, and the thunders of the final judgement arouse us?

CORRESPONDING LETTER.

The Mississippi Baptist Association to corresponding Associations, sendeth Christian salutation.

Beloved Elders and Brethren,

The body of Christ is one; even as we are called in one hope of our calling. And so far as we act, in obedience to him, our motives and exertions are similar. Hence the necessity of affectionate correspondence. Through this medium hope is revived, love invigorated and energies excited. We are happy, brethren, in your pious communications and [illegible] actual visits, and cease not to pray that we may mutually abound, yet more and more in love, usefulness and prosperity. We live, professedly, not unto ourselves, but unto him, who gave himself for us. In this, however, unless we are diligent in his service, we pitifully underrate our high vocation. We should not then sleep, as do others, for the night is far spent: we should not distrust or be discouraged, for the Lord is at hand! He is with us; his ear is not heavy, his hand is not shortened; he is the same yesterday, today, and forever. Beloved brethren, let us act as seeing him, hearing his voice, handling and tasting the word of life! For we are clearly taught, that all sloth, all manner of disobedience, all disappointment and sorrow, are overcome by faith. The Lord is not unmindful of us; but we are slow of heart to believe. Let us believe the words of him, who never did deceive; and let us labour accordingly, knowing that we shall not labour in vain. Numerous and urgent are our present wants: but let us not forget, that before they are supplied, we must really feel them. For all this will I be enquired of by the house of Israel, saith the Lord, to do it for them.—Are we all heartily united in prayers for Zion? Then, her offenders have cleansed their hands, the double minded have purified their hearts. And where this is the case, brotherly kindness and charity do appear. So that when the heart is right towards God, it readily accords with all the designs of social excellence and public utility.

We solicit the continuance of your valuable correspondence, commending us fervently to the Shepherd and Bishop of souls.

MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

CONVENED AT

SHILOH CHURCH,

WILKINSON COUNTY, MISS.

On the 15th, 16th and 17th October, 1825.

ST. FRANCISVILLE:

PRINTED BY FIELDING BRADFORD, & Co.

1825.

Evidently this is New Hope, Amite Co.

CHURCHES.	MESSENGERS.	Baptized	Rec. by letter	Restored	Dismissed	Excluded	Dead	Total	Contributions
New Hope	Solomon Hopkins			1	1		2	15	2,25
Bethel	Joel Glass, David Callaham	21	5					65	5,00
New Providence	*Samuel Marsh*,* Moses Robin[illegible]	3	1		7		1	42	5,00
Zion Hill	*James Cain*, Charles Rhodes	4	1			2		57	2,43
Shiloh	*David Cooper*, John Hill	8	2		2		[illegible]	[illegible]4	5,00
East Fork	*Charles Felder*, John C. Wilson	2					[illegible]	[illegible]	3,06
Percy's Creek†									
Hepzibah	*Ezra Courtney, Elisha Andrews*		2		2	4	2	49	7,50
Jerusalem	Joel Swearingen	3		1		1		33	4,00
Mars' Hill	John Pettis, Christ. Garlington	1			1			21	3.00
Sharon	*William Balfour*, William Pack	12	2			1		74	3.00
St. Francisville	*James A, Ranaldson*, C. G. Hatch	11	6		2			35	4.00
Mount Zion	*Asa S. Mercer*		2					37	5.00
Ebenezer	James M. Mumford, Rebert Pool				5		1	27	
Pinkneyville†									1.00
Galilee	H. J. Randall, J. Birmingham	3	1		1		1	15	
Sandy Creek	R. M. Green, Ahab Holmes	22	4				2	49	5.00
Whole number of Churches, 17.		90	26	3	21	8	11	589	55,25

*Ordained Ministers in Italics. †Not represented.

This is Amite C.

CHURCHES. MESSENGERS.

New Hope

Solomon Hopkins

Baptized
Rec. by letter
Restored
Dismissed
Excluded
Dead
Total
Contributions

SHILOH, OCT. 15, 1825.

At 12 o'clock, M. Brother Estes, according to appointment preached the introductory sermon, from 1 Thess. II. 19 20, "For what is our hope. or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and our joy."

The Association then convened; the letters from the Churches were read and the delegates enrolled.

Brother Ezra Courtney was chosen Mederator and Elisha Andrews Clerk.

Brethren Norvell Robinson and J. P. Martin, delegates from the Pearl River Association, and E. Estes from the Union, were affectionately invited to take a seat with us and to assist in our deliberations.

The Circular furnished by brother E. Estes was read and received, subject to the examination of a committee, consisting of Brethren Cooper and Estes with the Moderator and Clerk.

Brethren appointed to write Corresponding letters to sister Associations, were J. A. Ranaldson to the Pearl River, W. Balfour to the Louisiana, and S. Marsh to the Union.

Appointed to preach on the Lord's Day, Brethren Charles Felder, N. Robinson and J. A. Ranaldson, public worship to begin at half past ten.

Brother Robinson prayed and the Association adjourned till Monday at 9 oclock, A. M.

LORD'S DAY, Oct. 16.

The Brethren appointed, preached to a large and attentive concourse. Brother Felder, St. John III, 6. Brother Robinson, 2 Chron. IV, 6. Brother Ranaldson, 2 Cor. VI, 10. Brother Marsh concluded the service by prayer.

MONDAY, Oct. 17.

Met according to adjournment; the Moderator opened the Association by prayer, and proceeded to business. Letter received from the Louisiana Association.

CHURCHES.	MESSENGERS.	Baptized	Rec. by letter	Restored	Dismissed	Excluded	Dead	Total	Contributions
New Hope	Solomon Hopkins								
Bethel	Joel Glasse, David Callaham			1	1		2	15	2,25
New Providence	*Samuel Marsh*,* Moses Robinson	21	5					65	5,00
Zion Hill	*James Cain*, Charles Rhodes	3	1		7		1	42	5,00
Shiloh	*David Cooper*, John Hill	4	1			2		57	2,43
East Fork	*Charles Felder*, John C. Wilson	8	2	1	2			4	5,00
Percy's Creek†		2					1	0	3,06
Hepzibah	*Ezra Courtney, Elisha Andrews*								
Jerusalem	Joel Swearingen		2		2	4	2	49	7,50
Mars' Hill	John Pettis, Christ. Garlington	3		1		1		33	4,00
Sharon	*William Balfour*, William Pack	1			1			21	3.00
St. Francisville	*James A. Ranaldson*, C. G. Hatch	12	2			1		74	3.00
Mount Zion	*Asa S. Mercer*	11	6		2			35	4.00
Ebenezer	James M. Mumford, Rebert Pool		2					37	5.00
Pinkneyville†					5		1	27	
Galilee	H. J. Randall, J. Birmingham	3	1		1		1	15	1.00
Sandy Creek	R. M. Green, Ahab Holmes	22	4				2	49	5.00
Whole number of Churches, 17.		90	26	3	21	8	11	589	55,23

*Ordained Ministers in Italics. †Not represented.

this is Amite Co

CHURCHES.	MESSENGERS.
New Hope	Solomon Hopkins
Bethel	Joel Glass

Baptized	
Rec. by letter	
Restored	
Dismissed	
Excluded	
Dead	
Total	
Contributions	

SHILOH, OCT. 15, 1825.

At 12 o'clock, M. Brother Estes, according to appointment preached the introductory sermon, from 1 Thess. II. 19 20, "For what is our hope. or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and our joy."

The Association then convened; the letters from the Churches were read and the delegates enrolled.

Brother Ezra Courtney was chosen Mederator and Elisha Andrews Clerk.

Brethren Norvell Robinson and J. P. Martin, delegates from the Pearl River Association, and E. Estes from the Union, were affectionately invited to take a seat with us and to assist in our deliberations.

The Circular furnished by brother E. Estes was read and received, subject to the examination of a committee, consisting of Brethren Cooper and Estes with the Moderator and Clerk.

Brethren appointed to write Corresponding letters to sister Associations, were J. A. Ranaldson to the Pearl River, W. Balfour to the Louisiana, and S. Marsh to the Union.

Appointed to preach on the Lord's Day, Brethren Charles Felder, N. Robinson and J. A. Ranaldson, public worship to begin at half past ten.

Brother Robinson prayed and the Association adjourned till Monday at 9 oclock, A. M.

LORD'S DAY, Oct. 16.

The Brethren appointed, preached to a large and attentive concourse. Brother Felder, St. John III, 6. Brother Robinson, 2 Chron. IV, 6. Brother Ranaldson, 2 Cor. VI, 10. Brother Marsh concluded the service by prayer.

MONDAY, Oct. 17.

Met according to adjournment; the Moderator opened the Association by prayer, and proceeded to business. Letter received from the Louisiana Association.

The committee appointed to examine the Circular, reported, that they consider no material alteration necessary—report received.

The Brethren appointed to write corresponding letters, were called upon for them. The letters prepared by Brothers Ranaldson and Marsh were received, but as the letter from the Louisiana Association was received since Brother Balfour had written, he was requested to write again, with the assistance of the Clerk, which he consented to do.

Appointed Messengers to sister Associations,

To the Pearl River, Brothers Felder, Marsh and Erwin.

To the Union, Brothers Balfour, Marsh and Cain.

To the Louisiana, Brothers Ranaldson and Courtney.

Delegates to the next state Convention are appointed—Brothers Cooper, Ranaldson, Balfour, Felder, Marsh, Cain, Courtney and Andrews.

A Circular having been received from the Baptist General Convention and read before the Association:

Resolved, That the Association feel a deep and lively interest in the great objects recommended by the General Convention and most cordially pray for their success; but at present, we find all the pecuniary efforts we can make, as a body, are imperiously demanded within our own boundaries.

The situation of Pinckneyville Church being taken into consideration, several brethren offered their services on the third Lord's Day in the following months—in Dec. Brother Courtney—Jan. Brother Ranaldson—Feb. Brother Balfour—March Brother Ranaldson—April, Brother Balfour—May, Brother Courtney—July, Brother Cain.

Resolved, That Brother Solomon Hopkins, of the New Hope Church, be requested to procure a file of the Minutes of this Association, from the time of its first organization, and to keep them subject to the disposal of the Association.

Resolved, That the Clerk shall receive and be instructed to keep a copy of the "Rules of Decorum adopted by this Association," and to produce it at the opening of each session.

Resolved, that the next session of this Association, be at Hepzibah Church.

Resolved, That the semi-annual meetings be holden, the first at Zion Hill, the Friday before the fifth Lord's Day in May, and the second at Bethel, the Friday before the fifth Lord's Day in August, each to continue three days.

Appointed Brother E. Andrews to write the Circular for next year. The subject, Charity.

Appointed Brother Balfour to preach the introductory Sermon next year, and in case of failure, Brother Felder.

Resolved, That the Association feel a grateful sense of the kind attention they have received from the inhabitants of this neighbourhood, during their present session.

Resolved, That 500 copies of the Minutes of this session be printed, and that the Clerk be requested to superintend the printing and distribution of them.

The Contribution for Missionary purposes having been unintentionally omitted on yesterday, an opportunity was offered at the stage, when the very liberal sum of 90 dollars was taken up for that pious object. "The Lord loveth a cheerful giver."

The Moderator concluded the session by a pathetic and discriminating address, and a feeling supplication to Almighty God, for his protection and guidance through our Lord Jesus Christ.

EZRA COURTNEY, Mod.

ELISHA ANDREWS, Clerk.

CIRCULAR LETTER.

The Mississippi Baptist Association, convened at Shiloh Church, Wilkinson County, Miss. 15th Oct. 1825; to the Churches of which it is composed, sendeth christian salutation.

BELOVED BRETHREN,

Mindful of "his holy covenant," God, it is believed, has called you to the fellowship of his Son, Jesus Christ. And when you are asked, what is the hope of his calling? You may answer, with grateful ecstasy, *all things.* For, "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Of this blessedness, believers, none shall dispossess you. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." That a possession, literally inestimable, obtained, too, without money and without price, should inspire us with joy unspeakable; and direct towards others, our most benevolent and tender solicitude, appears, at once, consistant and reasonable. And, should you be asked, again, brethren, Who hath wrought this amazing change, in our prospects; who hath directed the spirit of the Lord? Your reply is unequivocal: "Of his own will, begat he us, with the word of truth, that we should be a kind of first fruits of his creatures." Let us, then, be thankful for the grace of God, which is given us by Jesus Christ; that, in every thing, we are enriched by him. Whereunto we have already attained, let us mind the same things; and, forgetting those things which are behind, *press toward the mark, for the prize of the high calling of God in Christ Jesus.* Our present Circular will notice, particularly, the *necessity* of christian *zeal.*

Unconnected with the will of God, eternal and unchangeable in its nature, no creature or event, can possibly exist.—Events, then, in themselves good, accomplished by the agency

of evil beings, are, doubtless, ordered of the Lord; and events of a different kind, effected by unholy creatures, are unquestionably permitted. That God permits many things, both in the world and in the church, offensive to his immaculate nature, cannot be fairly denied; and, that agreeably to that nature, the law of accountability shall notice the doings of all moral agents, there can be no doubt. The works of mortals, uninfluenced by the spirit, are *permitted, limited* and *cognizable;* the works of mortals, guided by the spirit, are invariably *good* and *necessary*—equally necessary to the happiness of man and to the glory of God. For the dispensation of the spirit, unless effective, would neither improve the condition of man, nor glorify its Author. You are not in the flesh, brethren, but in the spirit; if so be that the spirit of God dwell in you. You are called, christians, to the exercise of the spirit, and by this exercise, an end shall be completed infinitely important. "Herein is my Father glorified, that ye bare much fruit; so shall ye be my disciples." In you, then, must be manifest love to God and love to man; for on these *two commandments* hang all the law and the prophets. Love to God, or that faith which works by love, purifies the heart; love to man, makes us instrumental to their happiness. We must evince our love to God, brethren, by holiness of heart & life; our love to men, by earnest prayer and good works. And, let none attempt to elude the obligations here exhibited, by repeating the truth, *that of ourselves, we can do nothing* beneficial to our own spiritual state, or that of other persons. Because God, with means of his own selection, has ordained both. He commands you to "keep yourselves in the love of God," to "do good to all men;" teaching you, also, the means and measures to be employed. And, that his word may be glorified in you; zeal, invincible zeal is necessary. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." We are required to overcome the former, and to walk agreeably to the latter. But no one can do these things, without recourse to the means instituted for the purpose. Zeal in the use of them, is therefore necessary. Give all dilligence then, to make your calling and election sure. You must be swift to hear, desire the sincere milk of the word; pray with the spirit; prove all things, and hold fast that which is good. To "grow

in grace and in the knowledge of our Lord and Saviour Jesus Christ," *watchfulness*, *reading*, *self-examination* and devout *prayer* are indispensable duties. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Teaching and exhortation on these subjects, are very material parts of Gospel preaching. "And if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing." We therefore, beseech you, brethren, suffer the word of exhortation; "for if ye do these things, ye shall never fall, for so an entrance shall be ministered unto you, abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—Now, surely, the gracious determination of God, in relation to his own sovereign agency, the means of salvation, together with their intended use, can, with no appearance of consistency, excuse the want of that *zeal*, here, seriously recommended. "Work out your own salvation, with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure."

Zeal, in doing good to others, being positively commanded, the objects and means designated, should universally characterize the followers of Christ. God can, indeed, perform all his will, in all things; and were it his intention to do so, without the subserviency of creatures, he would certainly not command it. But, according to his revealed will, human possessions and exertions, are needful to the happiness of man, both temporal and eternal. The plan of created existence, being all of God, its several parts are necessary. Faint, indeed, would be our hopes of success, in any endeavour, unconnected with the purpose of God, but the neglect of means, intended to be used, in things he has ordained, appears alike, the best interest of man and the glory of the Creator. Would christians labour, zealously, after any good, with the bare conjecture of attainment—with the purpose and promise of the Almighty, then, their pursuit should be undeviating and ardent. Your happiness, brethren, is indissolubly connected with the purposes of God. And these embrace your regeneration, sanctification and religious growth already mentioned; together with your relative duties. Relative duties are of two kinds (commutative and disinterested.) The former should, doubtless, be perform-

ed with reference to moral obligation; but that, alone, effectuates the latter. It is the will of God that "supplications, prayers, intercessions and giving of thanks be made for all men." You must pray, "thy will be done in earth, as it is in heaven." As our prayers should be no less extensive then the promised dominions of the Saviour, we should, that we may be earnest and sympathetick, in them, have a general knowledge of the moral condition of mankind. Nor should we be contented with merely praying and sympathizing. "Go!" commands the risen Jesus, "teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" The earth is the Lord's and the fullness thereof! Now, brethren, as we and all we have, belong to him, who can safely omit his part in this service? You are commanded to maintain the Gospel, consequently those who preach it, either as pastors or Evangelists are objects of your particular regard and liberality. In exhorting you to do good through this medium, we would not turn your eyes, first to the remotest families of the earth.— The field of labour is truly extensive, but the claims of families, counties and states, contiguous, should be first regarded. He, too, who gave some prophets. apostles, evangelists, pastors and teachers, selects, and will thrust out extraordinary heralds for distant regions. But they are all yours. And you, and all you possess helonging to God, are subservient to them according to his appointment. Who, then, can justify himself, in turning to his own account that which is the Lord's; that which he ordains to be employed in the extension of his kingdom? The propagation of the Gospel should be conducted prudently and consistently; and certainly, with all the means and energies designated by the Lord. But, among us, brethren, who can say that the work progresses as might be reasonably expected from the means and agency in our possession? And, judgment, if not already begun, will inevitably "begin at the house of God."— To obey is better than sacrifice, and to hearken than the fat of lambs. We are commanded to put on bowels of mercies.— But, can we be seriously interested in the true happiness of others; instructed also in the methods of promoting it, and still [illegible] neglecting [illegible] The will and the promise [illegible] disr[illegible]ed—pries[illegible]d people [illegible] most [illegible] nestly th[illegible] no[illegible] things t[illegible]

Jesus Christ's. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." Our relative duties in several points, it is apprehended, are almost unobserved. Do the Ministers of the Gospel urge repeatedly, and do they generally promote the religious instruction of the rising generation? Do the families professing godliness, duly attend to it? We exercise authority, too, over another class of accountable beings, the most of whom know little more of the truths, by which they shall stand or fall, than Indians or Hottentots! With the occasional instructions of the sacred desk, it is our duty to qualify them to *read* the word of life for themselves. And will you, brethren, wear out their animal existence ignorant of it, knowing you are equally concerned in the doctrines of obediance; and still claim discipleship under him, *who went about doing good?* Immortal souls are invaluable! For such, Christ died; and, for their illumination and salvation requires us to pray and toil; and without our compliance so far as he purposes, the blessed end is impracticable. Alas! christians, shall we, either by sloth or disobedience attempt the derangement and overthrow of the divine counsels! Receiving Christ as our only hope, calling him Lord and Master, we ought to keep his sayings. "Ye are my friends, if ye do whatsoever I command you." Your days, talents and possessions, brethren, are measured and bestowed by him. He specifies particularly your duties, and the means you shall employ. Keep your hearts with all diligence. Be fervent in spirit, serving the Lord; and your generation according to his will. And in so doing, we may confidently hope in his mercy; our *righteousness shall go forth, as brightness, and our salvation as a lamp that burneth.* Be zealous, brethren, for the night is coming when no man can work. You know the *first* and *great* commandment—the *second* is like unto it. Let a divine expostulation animate and support you, in all the duties of religion: "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy that ye be like minded, having the same love, being of one accord, of one mind."

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